The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXVI | Friday, August 6, 1937 | NUMBER 15

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HALF A LOAF

BY A VOTE of 70 to 20, the Senate approved the motion of Senator Logan of Kentucky "to recommit to the Committee on Judiciary Senate Bill 1392, to reorganize the judicial branch of the government, with all the amendments thereto." Thus ended the historic conflict on President Roosevelt's highly controversial Court Bill which threatened to disrupt the Democratic party and seriously endangered the entire New Deal program.

Despite the defeat of a plan which he had ardently and perseveringly championed for many strife-torn months, Mr. Roosevelt assumed the philosophical attitude that the nation-wide agitation over the original bill, and the compromise bill, had resulted in a change in Supreme Court decisions so definite and so unambiguous as to amount to a complete reversal—and hence that a victory, however incomplete and inconclusive it might appear, had in reality been achieved.

Mr. Roosevelt maintains that, prior to his startling message to Congress on February 9, the Court declared the Agricultural Adjustment Act, the Guffey Bituminous Coal Conservation Act and the New York State Minimum Wage Law unconstitutional. After February 5, the Court affirmed the constitutionality of the Social Security Act, the Wagner Labor Relations Act and the Washington State Minimum Wage Law. The more recent decisions, in his opinion, represent definite progress toward the objectives of the bill. Mr. Roosevelt also expressed the hope that the Court would continue to follow the same method of judicial reasoning in the future when other New Deal legislation comes before that august body for the ultimate test of its constitutionality.

"The administration is getting somewhere," he said in effect, "but still has a long way to go."

Not a few political analysts are convinced that since the Supreme Court has ceased to invalidate

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long-overdue social legislation, the immediate problem has been solved. Suitable legislation relating to procedural reforms in the lower federal courts has been drafted by the eight members of the subcommittee of the Judiciary Committee and is assured immediate congressional approval.

In the future, according to the modern, progressive terms and provisions of the new legislation, which most people will concede to be desirable and necessary, the Attorney-General will be empowered to intervene in any case before any federal court where the constitutionality of a federal statute is assailed. Direct appeal from the District Court to the Supreme Court will be provided for all cases involving a constitutional issue, thus obviating delays of passage through the Circuit Court of Appeal. Injunctions to restrain the operation of any federal statute may be granted only by a special court, in which the district judge in the jurisdiction would ask another district judge and a circuit judge to sit with him. Senior circuit judges may assign district judges to other districts in their jurisdiction temporarily to help in relieving docket congestion. The bill will also expedite appeals by private litigants, requiring that notice of appeal be filed within thirty days after the lower-court decision and that papers be filed with the Supreme Court within sixty days. A memorial accompanying the bill requests the Attorney-General and the judicial council, composed of the Chief Justice of the United States and the senior circuit court judges, to survey crowded lower-court dockets with a view to determining whether more judgeships are necessary.

Not much attention was paid to this part of Mr. Roosevelt's general plan during the past few months. The new Court Bill represents, in our opinion, a definite and wholesome stride forward. It will tend to bring our judicial system abreast of rapid social and economic developments and result in a more equitable relationship between the judicial process and social advancement.

There remains to be considered the rest of the administration's program.

Senator La Follette, who had spent the week-end with Mr. Roosevelt and Senator Barkley, proposed that Congress enact a substantial legislative program before leaving Washington and suggested that, if Congress is determined to depart, a recess be substituted for adjournment. We are of the opinion that Congress, for the humanitarian reasons suggested by Senator McNary, should enact only the most necessary legislation.

The administration is hopeful that Congress, in addition to the revised reorganization measure, will act upon Senator Black's Wages and Hours Bill, the Wagner-Steagall Housing Bill, a measure designed to plug the loopholes in the income-tax law, the President's plan for government reorganization, the ever-normal granary plan, and a final Deficiency Appropriation Bill. Many of these measures are highly controversial either in whole or in part. We believe that Congress should not attempt to act on legislation that is both complicated and important but should, in Senator Vandenberg's felicitous phrase, "quit and go home."

After nearly six months of incessant bickering, does not Congress and the country in general badly need a breathing spell?

Week by Week

The Trend of Events

WHILE awaiting the plan devised by Senator McCarran's subcommittee for procedural reforms in the lower courts and before considering the Black-Connery Wages and Hours Bill, the Senate passed the McCarran seventy-car freight train bill but defeated, by a vote of 41 to 34, an attempt to add an anti-lynching rider proposed by Senator Copeland. Senator Van Nuys, author and sponsor of the measure which the Judiciary Committee substituted for the House bill, voted to table the amendment. Few people will dissent from the joint statement later issued by Senator Wagner and Mr. Van Nuys that a Federal Anti-Lynching Bill is the only way to stop lynching and that "every lynching shakes the foundations of democratic government." President Roosevelt signed a bill repealing the "marriage clause" of the 1933 Economy Act, and expressed a desire "to go slow in authorizing the expenditure of public funds in the future" for the construction of public buildings. We agree with Mr. Roosevelt that such projects should not be undertaken "until the country can afford it," and join with him in the hope that one day, in the not too distant future, by one legitimate means or another, a layman's balance of the budget will be achieved.

IT IS reliably reported that a major armed conflict between Japanese and Chinese is now unavoidable. Japan demands the withdrawal of the Thirty-seventh Chinese division from Peiping. The Chinese Foreign Office charged Japan had only been "marking time for a suitable excuse to recommence major operations" in the North China crisis. Part of a reinforcement for the Japanese Embassy guard in Peiping was believed to have been slain by Chinese troops. The Non-Intervention Committee reported no progress on the British compromise plan which was accepted by twenty-seven nations as a basis for discussion. General Franco checked the Loyalist offensive to lift the siege of Madrid and won a decisive victory in the Brunete sector in what is regarded as the war's biggest battle. He signed a decree officially reestablishing the Apostle Saint James as

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the patron saint of Spain and designated his feast day, July 25, as a national holiday.

Housing Subsidies

ALTHOUGH the finish of the Court reform plan was also probably the finish of all important legislation in this session of Congress, some chance remained that the Wagner Housing Bill would be acted upon. The bill embodies the idea of rent subsidies to be carried during the amortization period of the proposed low-cost housing. It is a new plan for America and one which, in spite of its success abroad and its expert backers here, has not been greeted with confident public approbation. Somehow, Americans would not react suspiciously to a plan for the federal government to form a housing body which would grant large sums of money for the purpose of putting up housing for the poor. In general, they have not been upset by PWA projects. That seems an emergency matter, a sugar-coated pill that can be taken more or less in stride and then forgotten. Citizens, or at least newspapers, grow more difficult when the proposal is made that the government housing authority should dispense money—even if it is the same total amount—year by year for a long time, thus "staying in the housing business." The people should try to sit down and think this through and not let housing work be put off session by session while the slums continue to be the only, and rotten, available homes for neighbors and while blighted areas continue to depress the whole economy. We feel that if people did, they would decide that the subsidy plan is the best immediate way to get started on the rebuilding and rehousing campaign that is already decades late in getting started. At present the low tax amounts obtained from slum areas and the large amounts sunk in them for all kinds of services, such as fire, health and police, constitute in effect a public subsidy, and this subsidy is spent to support owners of bad housing. It would be much better to spend whatever part of that money is necessary to support poor families living in good dwellings.

National Police?

NO INSTITUTION has had a more sudden or spectacular success than the Federal Bureau of Investigation. The "G-man" still rides the vogue in popular literature and the films, and the sustained general interest which this betrays is a fair index of widespread interest and confidence on a more serious level. Men of efficiency and valor, empowered to go over state lines and unintimidated by local factors of corruption or coercion, have powerfully helped to alter the proportions in our crime problem. But agencies of this kind have a way of furnishing problems of their own, and no esoteric faculty is needed in this case to see what the problem is. There is the danger of creating a group with altogether extraordinary powers, who might at some time, through malice or error, misuse those powers; and there is the even greater danger of the atrophy of local responsibility and local activity. That these questions must presently be widely canvassed is evident to any thoughtful observer. And a very interesting preliminary contribution is made by Mr. J. Edgar Hoover himself. Recently addressing the National Police Academy, which contains representatives of the police departments of most of the states, the head of the Federal Bureau of Investigation made the pointed declaration that "there is no place in America for a national police," since "effective law enforcement is essentially a local problem." It is not too much to say that a thorough and universal grasp of that one declaration would obviate at a blow every single danger that might be apprehended from Mr. Hoover's department.

From Scottsboro

BIG, POLITICAL trials are not very numerous in a country's history, but they have been relatively frequent in the United States during recent years: the Sacco-Vanzetti case, the Sacramento trial of the farm laborers, and, for the past six and one-half years, the Scottsboro trial. They are always a cruel test of the powers that be, an open opportunity for the powers that want to be, and a deep probing of the citizen's conscience. At its opening long ago, the Scottsboro trial was supposed to determine if in fact the nine accused Negroes did, as the state charged, attack Mrs. Price and Ruby Bates. The recession of this issue from the center of attention quickly changed the criminal trial into a political trial. The machinery of justice went in the dock, the relations of the North to the South, the South's "peculiar institutions" and prejudices, the relations of whites to blacks, the nation's whole social system, and the unique virtue of the Communist party. The wind-up left all issues still undecided. Of the nine poor Scottsboro boys, after six and one-half years in jail awaiting definitive judgment, four, previously sentenced to death in a judgment reversed by the Supreme Court, were set free. One, freed from the assault charge, must serve twenty years for trying to knife a guard while waiting trial. One is sentenced to die, one to serve ninety-nine years in prison, and two, seventy-five years. The actual machinery of justice seems to have stood up fairly well. The relations of the North to the South were found bad and were not improved. Grave defects in the local Southern state of mind and in the South's and the country's social framework, with its cleavages and propertyless wanderers and underprivileged groups, were dramatized. And

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the rôle of the Communist party in all this was subject to completely opposite interpretations. Political trials are tragedies, but they are symptoms that can serve a sacrificial purpose for the country if we see that their problem must be worked out in a larger field than in only the formal courts of written law.

Marconi's Death

THE SIGNIFICANCE of few men's work has been so evident during their lifetime as that of Guglielmo Marconi. He was one of the wizards of modern invention and a scientist whose genuine learning and fruitful productivity is honored everywhere in the world. He was, indeed, a representative of the most completely modern in the scientific world. Even as the wireless is perhaps our most futuristic tool, so his point of view was beyond the unphilosophic materialism that characterized the popularizers of nineteenth-century science. He was a Catholic, orthodox and dogmatic, at the same time that he was an agent of scientific progress. He did not separate his science and his religion in air-tight compartments. His genius was active in the service of the Church and he was, in an exalted way, the modern electrician of the Vatican. His life is entered largely in scientific history, and just as significantly in the broader history of western ideas, in which, unhappily, many proofs are needed to demonstrate to an agnostic generation that religion and science do not conflict, that working diligently upon matter does not lead the clearest kind of mind to materialism, and that Catholicism cherishes material truth in its concentration upon spiritual.

Catholic Alumni

THOMAS A. REYNOLDS, a member of the Executive Committee of the National Catholic Alumni Federation, questions the desirability of centering attention at their meetings upon economic subjects. He points out that discussions of the papal encyclicals on social justice, on the relation between employer and employee, can be of direct use only to employers or to workingmen and their leaders. Considerable difficulty, it appears, is being experienced in building up federation membership lists. The enthusiasm of new recruits, it is reported, does not long survive. Mr. Reynolds suggests that this apparent lack of interest may be attributed to the fact that "out of the meetings at which economic subjects are discussed, our members do not get anything that is applicable to them personally or useful to them in their professional and business work." We wonder if Mr. Reynolds has not overlooked a very important reason for these discussions. The great task of the laity today, as in every age, is to bring into active, practical meaning the principles of the Gospel in all the affairs of men. Friendly debate and discussion must always precede the adoption of every worth-while program of social reconstruction. Young men just starting their business careers, young lawyers, doctors, dentists and teachers, having acquired a firm and sure grasp of Christian principles, should not only put them into practise in their own lives but should exert every effort to induce all other members of their professional or social circle, whether these be Catholic or not, to adopt the same line of Christian conduct. We are certain that mighty changes will be wrought in the professional spheres if members of the federation, and laymen generally, continue the study of the activities and aims of their occupations in the light of the papal encyclicals, and if, thus armed with the truth, they insist in season and out of season that such principles speedily become the dominating factors in the day-by-day practises of their colleagues and associates.

Infantile Paralysis

A TECHNICAL problem with non-technical aspects of inexhaustible interest is that of developing immunity or resistance to infantile paralysis. A constant fight is being waged on this front by physicians and scientists. Many of us have personal knowledge of the ravages of this strange disease. All of us are at least aware of the dread possibility that it may came without warning and work without hindrance to destroy or blight some young life dear to us. It has been said that poliomyelitis in the long run works out its own immunity—that races and groups suffering its onslaughts for generations finally develop a resistance to it which reduces it to the status of a minor ailment. Parallels have been drawn between it and measles, which are endemic among us and of correspondingly light effect, though it is said that they fall upon savage tribes where they have previously been unknown, with all the violence of a scourge. However that may be, it is certain that we have as yet no natural specific against infantile paralysis, and laboratory experiments in checking it are of vital importance. For years favorable progress seemed to be made in developing serums for injection. Now attention has been turned to the use of nasal sprays, on the theory that the virus causing the disease enters the body through the nasal tissues. Eminent physicians have used substances in these sprays like tannic acid, sodium alum and picric acid, with such promising results from animal subjects that a statement on the preventive possibilities of the treatment has finally been prepared by the New York Academy of Medicine. This "chemical blockade," it is thought, might be genuinely effective in checking the spread of another epidemic. The public prays that it may be so.

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"RERUM NOVARUM" AND LABOR[1]

By W. F. KERNAN

BEELZEBUB viewing from afar the alarms and excursions of capital and labor in the United States today, might well be tempted to echo the words of Léon Bloy: "Gentlemen, you are every one of you possessed." However, what we have been witnessing recently at Youngstown, Ohio, and other places is not a form of demoniac possession. It is simply the winding up of the Manchester School of economics. It means that we have finally reached an epoch in our industrial affairs when the persistent determination not to apply the eternal truths to the temporal order is having its effects exactly where they might be expected—in the temporal order.

In 1891, Leo XIII wrote:

> Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body . . . so it is ordained by nature that these two classes [capitalists and laborers] should dwell in harmony and agreement.

When the Pope made this statement he was neither talking the language of Adam Smith nor was he setting forth an abstraction of the speculative intellect. He was affirming rather a truth of the practical reason, having to do with prudence whose domain is the "multitude of our necessities, circumstances and occupations." So also in expounding this great text in the charter of social justice, one might almost believe that the author of "Rerum Novarum" was granted a prophetic vision of industrial America today.

> Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity.

And, in fact, if we turn to the realm of the practical and temporal where, due to our neglect, the divine prudence seems to have more than the ordinary "savor of human misery" clinging to her garments, what do we find? We find Mr. John L. Lewis determined to regiment American labor along the lines of his Committee for Industrial Organization. We find capital, as represented by certain automobile and steel companies, determined to thwart, hamstring and hamper the unity which Mr. Lewis seeks for labor.

Mr. Lewis, speaking for what he conceives to be the rights of labor *in futuro* as well as *in esse,* wants his organization, the C.I.O., to be the sole bargaining agency with the owners of the mass-production industries. Mr. Alfred Sloan and Mr. Walter P. Chrysler, and latterly and most intolerantly, Mr. Henry Ford and Mr. Tom Girdler, speaking for capital, have insisted on the right of the individual to labor without the obligation of joining Mr. Lewis's unions or any other union. For these gentlemen take the position which was succinctly described by *Time,* issue of January 18:

> . . . that it is the business of management to manage the business, of labor to labor; that there can be no confusion of functions.

Thus the issues are clearly defined but it is also, and unfortunately, clear that a great labor crisis is upon us. The more recent conflicts as well as the preliminary skirmishes last winter have what might be called a definite residual value. They are, as it were, determinants, not only of two opposing theories, but of two goals as far apart as the East is from the West.

The nineteenth-century economists were inclined to deal with labor as a "commodity" because they held the question of wages to be all important. Leo XIII is of a different opinion. Assuming first the existence of a "dictate of natural justice more imperious and ancient than any bargain between man and man," he tells us that "the remuneration must be enough to support the wage earner in frugal and reasonable comfort." But he adds: "Before deciding whether wages are fair, many things have to be considered." Developing this thought, he reaches the following conclusion:

> Labor is not a mere chattel, since the human dignity of the laborer must be recognized in it.

Now it is interesting to note that the paramount issue in the present labor crisis is not the question of wages but the principle of "collective bargaining." Can it be, then, that in this much-discussed issue there resides a still deeper problem—a problem which has to do with that very human dignity of the laborer upon which Leo XIII places the greatest possible emphasis, because, as he says in another imperishable sentence, "God Himself treats it with the greatest reverence"? It would appear to be so.

Most of us know the texts in which Leo XIII and Pius XI have justified collective bargaining for laborers. And certainly for many, these papal pronouncements will be sufficient to indicate an immediate decision on the rights of labor in the present welter of claim and counterclaim. Thus that stout-hearted little paper, the *Catholic Worker,* declared itself three months before the Supreme Court found the Wagner Labor Relations Act constitutional:

[1] This is the first instalment of an article to be concluded next week.

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> The strikers [in the General Motors Strike] demand that they be regarded as the sole bargaining agency for the G.M. workers. On the face of it, this would seem to be depriving the non-members of the right of collective bargaining. The argument, however, does not hold, as the non-members refuse either to form a union of their own or join the C.I.O. By refusing to do their duty by their fellow workers, by refusing to heed the Pope's admonition that workingmen form associations for their mutual protection, they do grave injustice to their fellow workers and to society, and it would seem that by their inaction, they reject the right to collective bargaining and that the group that upholds the right should gain it.

While agreeing in general with this courageously expressed opinion, I would cut a little deeper if only to affirm more explicitly that collective bargaining is not a "contractual" right which can be forfeited at will. The truth is that, properly speaking, I am not dealing here with "contract" at all but with "status"—a very different thing.

The bond between workingmen which has produced labor unions has its origin in the social character of labor. And the extension of this bond to include dealings with employers or "collective bargaining" is simply the reaffirmation of the "human dignity" of the laborer in its corporate or community aspect. Leo XIII makes it very clear that it is the duty of labor to be "united in mutual harmony," which is another way of saying that it is the duty of labor to uphold the dignity of the individual workman by establishing an organic unity among its members. This organic unity should be, as Pius XI says, "in a true sense autonomous."

With this word "autonomous" which Pius XI emphasizes with fearless precision, we reach at once the heart of the labor controversy in the United States. For Mr. Lewis wants labor to be organic and "in a true sense autonomous." The great mass-production industrialists, particularly Messrs. Ford and Girdler, insist on labor's "atomic" character. Having this in mind, certain operations of the C.I.O. take on a meaning that is highly significant in spite of the vilification that has been heaped upon them by the conservative press.

Without going into the legality of the "sit-down" strike, it is still evident to every student of modern industrial economics that such a technique could not be applied effectively except where management had, for its own private purposes, made labor "atomic." The "sit-down" strike is only possible in industries so thoroughly organized for mass production that the work of vast numbers of men is carried on at the sub-human level of the automaton. That the union-enforced idleness of a relatively few key men could paralyze a giant corporation is ample evidence of what sort of labor was expected of the majority of non-union robots stationed along the assembly lines.

No wonder that capital fears, hates and mortally detests Mr. Lewis. He has struck a heavy blow at the system which American industry held sacred—the system of "scientific management." This is the system that demands that the management do all the organizing and the workman do all the toiling. And this is the reason for the uproar made by Mr. Girdler and others along steel's "united front." The mass producer wants the open shop because such a system makes him, to a large extent independent of organized labor—that is, if he can keep people like Mr. John L. Lewis out of his hair. Now the technique of the C.I.O. exactly meets and neutralizes the technique of modern mass production. There is logic, if not legality, in Mr. Lewis's tactics.

But what of the "atomic" workmen in the great majority of "independent" mass production industries—the workmen who are not members of any union, who refuse to join any union and whose only desire, as Mr. Russell Porter tells us, "is to get back on the job"?

Of these I can say, with Josiah Royce, that they are truly "self-estranged" workmen whose community consciousness has been broken down "in the service of masters too powerful to resist and too complex in their undertakings to understand." Or I can say, as a famous French sociologist said of a similar group: "Ils sont infériorisés, parce qu'ils se sentent infériorisés." Has not Hilaire Belloc pointed out that in our modern system the majority of workmen are only too anxious to be exploited, that the lament of the unemployed laborer is, "Woe is me for I have no one who is willing to exploit me"?

The melancholy truth is that these are the men whose "inferiorization" at the hands of an inhuman system has been so complete that they reject a right because it is also a responsibility. Their condition is clearly described by Saint Thomas Aquinas in his definition of servitude:

> That person is in servitude who finds himself under the government of another for the private utility of the latter and not for the sake of the good of the servitor himself or for the common good ["Summa Theologicae," I, 96, 4].

But it will be enough for me to say that these men constitute the main objective of Mr. Lewis's war with capital. For it is only by insisting on an all-inclusive corporate responsibility that labor can overcome the fatal individualism imposed upon it by mass production. This is simply to say that by some means or other the human dignity of the laborer must assert itself in its social aspect. It is to say that the economic society is a real part of the social order. Labor can no longer remain "half slave and half free."

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AUSTRIAN AFFAIRS

By ERNST KARL WINTER

BECAUSE of Austria's geographical position, there fall across her thresholds the three shadows of Fascism, Bolshevism and National Socialism. These form the very pulse of Europe's history today, and Austria's importance surely does not diminish if observed from an American perspective. Indeed, little Austria is the main object of attack for German National Socialism, and National Socialism is rightly regarded in America as Europe's burning question.

Austria encompasses the destiny of National Socialism. There is Hitler's problem. He must control Austria in some manner: possibly as a new Augustus Imperator, a new enlarger of the Reich, a leader who will realize the ages-old dream of Pan-Germanism, whose overthrow shall come not in our own age. The Nazi Fuehrer's only alternative? That would be to find that in Austria he had bitten off more than he could chew, and to break his political teeth completely. Whichever the outcome, Austria has symbolical importance for Hitler. He can never renounce Pan-Germanism's "claim" to Austria without serious loss of prestige.

Through the rise to power of National Socialism in Germany, Austria has received a new function, even though that fact is by no means realized in all Austrian circles, nor is the question logically thought through. Austria has become the Piedmont of the German spirit, the very core of intellectual German life, to which the socially minded Germans and the democratically minded Germans of all the world look expectantly.

Austria might well be the social and democratic sanctuary of all Germans. In reality, the Austrian régime since 1933 might have served in this capacity much better than it actually did. Far-reaching emigration has scattered over the wide world the captains and the kings of Germany's arts and sciences: Liberals and Socialists, Jews and Catholics. Meanwhile, the Austrian universities continue to pursue a provincial policy under the German-nationalist faction. For under the authoritarian régime the socio-political thought of Austria has not found that forthrightness which is taken for granted in culture circles of Western Europe and North America.

What can be the explanation of such short-sightedness? Well, the fact is that Austria's foreign policy revolves with the Berlin-Rome axis, and this in turn stirs the broth of home affairs. Many Austrians now regret that Austria did not pool her interests with Czechoslovakia, instead of having turned its face to Italy. For Austria's destiny, be it for life or death, is one with Czechoslovakia's. Czechoslovakia has withdrawn from Europe's western governments the trust she placed in them; forsaking such combinations, she counts upon a military alliance with Russia. Even though Czechoslovakia is still in a precarious position, this change in policy has relatively bettered her situation.

Austria's home policy is a conservative one; the government, sufficiently firm, controls the means of power. In consequence, National Socialism cannot come into control and can enjoy no more influence than the nation's government is disposed to permit it. Of course, Austria is not proof against attacks from outside. It is always possible that irrational (and therefore unpredictable) factors may develop from National Socialism in Germany. These may take the form of isolated incidents against Austria, or they may merely be links in a greater chain of events such as a general European war would be. As long as Nazi policies constitute a threat of war to all of Germany's neighbors, just so long will those neighboring states have domestic problems of a unique gravity.

In so far as the Austrian régime is an authoritarian one, it is aligned in a certain sense with the nations of Fascist ideology. But bear in mind, this authoritarian element is no rubber-stamp Fascism. Above all, Austria's leaders repeatedly have expressed their earnest desire to travel the road to a new democracy, fueled with Catholic principles. This is a sharp contrast with Germany's policy, and Italy's. There is one other authoritarian government that has, since its inception, maintained that it, too, is constructing a way to new democratic forms. That is Russia, and Russia's example surely serves to show how hard it is, and how long it takes, to reach such democratic goals—even though the fuel is of a most different sort.

In Austria from 1933 to 1936, my own political task was to seek a bridge between the State and the socialistic working class. From my experiences in that field, I have carried away the conviction that this "problem of return to a democracy" is far and away our most burning question. For the workers, this requires a restoration of self-government to the three non-political phases of the Labor Movement: workers' cultural groups, labor syndicates, and trades-unions.

The labor syndicates enjoy the most favorable position of the three. These have recovered their autonomy. They are functioning just as similar

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labor locals do in other nations, and are fully recognized by the international organizations. The trades-unions (although these are semi-governmental organizations and manifestly conservative) are likewise recognized by the international trades-unions. The redemocratizing of these trades-unions is certainly a slower process. In general, the so-called "democracy of trade" has already been restored. They chose a works-council through a general election in the autumn of 1936; the next step forward will be elections in individual councils and, ultimately, in the locals themselves. At present, the locals' representatives are chosen by appointed functionaries most of whom come from the Christian Workers' Movement.

Austria's socio-political legislation incorporates provisions set up both under monarchy and by the republic before 1933-1934. This legislation has remained intact, so that after restoration of full self-management to the trades-unions, the condition of Austria's working classes will not be unfavorable. Such conditions are already much better today than in several other spheres of west European civilization. Elsewhere, the struggle has only gotten under way for official recognition of trades-unions, collective bargaining and social security. In Austria, these things have long been taken for granted.

Furthermore, Austrian workers have their own vocational corporations which rest upon foundations of equitable representation. These groups are bound to become the proving grounds for clear-seeing, articulate workmen. If they succeed, they shall be intellectually empowered to determine working conditions. These vocational corporations, it is true, have not yet actually developed to that extent in Austria. However, they are not intended to consider only wage rates (collective bargaining does that). No, vocational corporations are intended to effect an actual progress in workers' conditions in proportion to improved means of production. Unquestionably this is at present an ideal; it would suffice now for the working class to regain control of its unions. It is a goal of Austria's political ideology to want the cooperation of employer and employee to rest on an occupational basis. Austria can only find and follow the concrete way to this goal if the Austrian nation can peacefully and uninterruptedly attend to its domestic problems.

Naturally, the redemocratizing of the labor syndicates (and of the trades-unions, and even the creation of a democracy on a corporate basis) does not mean a political redemocratizing such as the socialistic working groups still long for as before. On this point, opinions most sharply differ. Previously, the Austrian régime was dominated by the opinion that a commercial democracy would suffice; at that time, political democracy was considered nothing more than a backward step into the outmoded party system. Then the self-government of workers' cultural organizations encountered relatively great difficulties which could only be solved by having these organizations come under the protection of the trades-unions. In a totalitarian state, the threats to the liberty of a political coalition are even greater. If there is one united political organization, such as a "Fatherland Front," why, it will soon have a monopoly on political parties.

I myself have sought to expedite an organic restoration of political democracy by using the form of totalitarian, political organization as a sort of hitching-post. This beginning was meant to bring about the use of the phrase "Fatherland Front" by one faction, or a combination of groups. The definite success in this direction stands out rather specially for the workers on the grounds of the "Fatherland Front's" own organization; the so-called "social work-communities" were called into being, and these, next to the trades-unions, undertake to represent the political interests of the working people. Can there develop from such origins a political Labor Movement, in the sense that Europe's working people understand the expression? That remains to be seen. The best part of the socialistic working class (in so far as it has been organized along the lines of trades-unions) immediately refused to cooperate with the social work-communities!

A return to political democracy would require Austria's ship of state to navigate waters even more troubled than these domestic straits of trades-unionism and labor syndicalism. That fact is recognized, and that is why recently both democratic and socialistic circles in Austria have begun seriously to consider the restoration of the monarchy, and to view that restoration as a desirable development. These groups hope that a monarchy, if it were to come with the endorsement of the present system, would be constitutional in a western European sense.

European monarchies are, for many lands, the genuine bulwarks of democracy. Monarchy is often a symbolical authority, which the democratic delegates merely convert into practise. England and the Scandinavian kingdoms are examples of such systems. Since National Socialism came upon the scene, monarchies have risen greatly in popular esteem throughout all Europe. Of course, that esteem has had reason to waver. Greece called back her king, and thereby traded democracy for dictatorship. England had her regal drama, too, and not the least of the dark shadows in this picture is the great blot left on history's page by Spanish royalty.

Attached to every kingdom are feudal groups; these have renounced vigorous leadership all along the line. In Austrian affairs, this group has demonstrated that, without the kingdom, it is a negli-

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gible factor. Especially has Germany's nobility sought to drive the most advantageous bargain with National Socialism, instead of answering to the call for leadership in an epochal hour of need. There truly was an hour when the Germans of the Left were ready to trust these knights, possibly as new governors, but certainly as leaders against Nazidom. It remains to be seen if Austria's conservatives will better understand how to employ the mighty cards that Fate may, similarly, deal to them.

It is patent that European monarchism will rise to new heights only in so far as it succeeds in transcending the claims of privileged groups, so that it can come into a direct alliance of interests with the people. Of course, this demands great personal qualities of the nominee for kingship. A change in times has brought new situations; a monarch must take Destiny by the very hand.

In summation, it may be said on the subject of a restoration of Austria's monarchy: it would make for stability of relationships along the Danube, since it would facilitate the reunion of the Danubian nations on a federation basis; it would mean the conclusive barring of Germany's expansion to southeast Europe; it would facilitate the return of democracy in Austria itself. Resultant from all such conditions, the nations of the Little Entente are less opposed than hitherto to the restoration of the monarchy in Austria, and it is a mistake to speak of the Austrian Left as a bulwark of democracy. Democracy lies in the control of Austria's legitimate successor, the Duke von Bar, and such competent counselors as he may be blessed with. These can make something of this historic opportunity, and put it to better use than did the conservatives of Prussia and Bavaria.

With or without the monarchy, if Europe keeps the peace, Austria will fulfil its task to develop a new form of democracy in which the working classes have full representation of their industrial and political interests. This goal shall be attained all the more surely as world commerce tends further to consolidate. However, in the event of Europe brewing a war, Austria cannot docilely look on as the pot boils. By contrast to every other nation, she is without weapons, but in such a case, the democratic forces of Austria will gird for defense, just as surely as the democratic forces of Czechoslovakia. War might spread again from Salonika and Austria would be like Serbia in the World War when that whole nation was overrun by the Central Powers. In that event, Austria's destiny is the destiny of Czechoslovakia, and of all nations that stand in the way of Germany's expansion to the southwest. Entrusted to these hands is the solidarity of Europe; these nations constitute the determined bulwark for the whole world of democratic nations.

THE PLAYS ARE ON THE SHELVES

By EMMET LAVERY

THIS, if you will, is the shortest yet most candid answer to the provocative question, "The Catholic Play—Where Is It?", raised in a very penetrating letter by Mary Fabyan Windeatt in THE COMMONWEAL.

And if the work of the first National Conference of Catholic Theatres in session at Loyola Community Theatre in Chicago, June 15-16, and a second conference under the auspices of Blackfriars at the Catholic University in Washington, August 7-8, bears fruit, we may soon look to the day when Catholic plays will be taken off the shelves by our parish, our college and our workers' theatres.

Miss Windeatt surveys the field with masterly acumen when she suggests that we look to the little theatres rather than Broadway as the best sector in which to project the Catholic traditions in drama. But I would offer a small footnote: let's concentrate at first upon our own little theatres, for if we can give collective emphasis to our parish, college and workers' theatres, we can become almost overnight the greatest single force in the tributary theatre in America. Our theatres number almost 4,000, and once we begin doing the plays already on our library shelves, doing them in larger and larger numbers, we shall see the playwrights storming our doors. To give playwrights a hearing on so many stages, with a fair and adequate royalty, is as sound a way for the theatre to raise itself by its own bootstraps as has yet been devised. It's simply a case of solving a theatre problem with sound theatre practise.

With all due respect to Brother Leo and Father Calvert Alexander, S.J., I submit that there *has* been a brilliant renaissance of Catholic drama and that we have failed to recognize it for the same reason that we do not recognize the present existence of Catholic Theatre as a fact. Again it is a matter of collective emphasis. We look at the library shelves, and see many fine plays that exalt the Catholic tradition in theatre, but do we think of them as Catholic? No. If they were not a specific part of some formal "movement" in the theatre, we seldom think of them in their real and vital relation to Catholic Theatre.

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Now while it may be true that there is nothing in England, Ireland or this country to compare with the intensity of Ghéon's mighty accomplishments in France, and while it is true that we have yet to bring forth a Catholic Chekov in America, it is sheer defeatism and something of myopic observation to conclude that there is a dearth of Catholic drama. Or, in the words of Brother Leo, that outside of France and Germany "there is no religious dramatic movement in the modern world." If a man draws his inspiration from the Catholic tradition, isn't that movement enough?

Let us start with the most ennobling Catholic drama that has come to the boards in many years: T. S. Eliot's "Murder in the Cathedral." Are we not to consider ourselves rich if the grace of God gives us one play like this in our lifetime? Surely the better part of grace is knowing how to use it when you have it. And while a few Jesuit colleges have been quick to realize the magnificent qualities of the Eliot play, there should be hundreds clamoring for this script.

I know there will be some people who may say: one swallow doesn't make a summer. Or a repertory of Catholic Theatre either! But just as there is diversity in holiness, so there is diversity in Catholic Theatre. It is not confined to the religious drama per se. It has a great range to choose from. And there is no real dearth of that drama which might well be the foundation-stone of any Catholic Theatre.

Perhaps another look at the library shelves is in order. Consider first some of the plays not mentioned in Father Alexander's book, "The Catholic Literary Revival": Sierra's "Cradle Song," "Kingdom of God," "Two Shepherds"; Claudel's "The Tidings Brought to Mary"; Shaw's "Saint Joan"; Chesterton's "Magic"; the plays of Calderon; Father Talbot's "Shining in Darkness"; Don Marquis's "The Dark Hours"; Barry's "The Joyous Season"; Father Lord's "The Road to Connaught"; Austin Strong's "The Little Father of the Wilderness"; the Hampden-Goodrich version of "Caponsacchi"; Laurence Houseman's two cycles of plays on "Saint Francis"; and O'Neill's "Days without End."

Then add these plays that appeared since Father Alexander's book went to press: Clifton's "Sanctity"; the Ave Maria hour dramatization of Lives of the Saints on the radio; the morality plays adapted by Catholic collegians in terms of modern economics; John Drinkwater's "A Man's House"; Jose Maria Peman's "A Saint in a Hurry"; Obey's "Noah"; Father Lord's "Storm Tossed"; the present writer's "The First Legion" and "Monsignor's Hour."

But perhaps I can best prove the play-on-the-shelf point if I resort, in passing, to a small personal experience. "Monsignor's Hour," a short play continuing the adventures of the Irish Monsignor of "The First Legion," was first published by *Stage* in January, 1936. It received its first performance in America on March 17, 1936, at the hands of the Congregationalist seminarians of the University of Chicago. Thereafter it was given readings by two groups of Blackfriars, the Ursuline nuns arranged an impressive production at Springfield Junior College, Springfield, Illinois, and a few months ago it was published by Dodd, Mead. In November last, it received its world première (professional) production at the Josefstadt, Vienna, with some of the same company that presented "The First Legion" in the same theatre a year previously. And on Laetare Sunday, the American seminarians in Louvain produced it because the Monsignor's ideas on world peace seemed to be good Thomistic philosophy.

Yet there is little or no interest in the play in this country. At a time when *pax* is everywhere in the news, no magazine reviews the play. No theatres attempt it. So much for the odyssey of one small play! But I venture to believe that its experiences are typical of many other plays now looking us in the face from library shelves.

Oh, it is true enough that many of our colleges do most of the plays I have mentioned, but how many is "many"? A dozen or two a year, perhaps? And how many parishes? A handful. Not every parish is another Abbey, but no parish need be frightened of Catholic Theatre. It can mean good fun as well as high inspiration. And if we are ever to project the Catholic way of life in this country both for our own people and for our neighbors, we must mobilize on a new front. We must demonstrate, for one thing, that there is as much genuine excitement in good theatre as in Bingo—and even a culture that has been known to pay dividends.

Sometimes I wonder, when we look at Russia and realize how completely her program in the past nineteen years has been dramatized and projected by the theatre, how we can possibly continue to look upon the theatre as just another auxiliary activity of ambitious sodalities!

We must turn to the medium within our reach and within our control. We must begin by looking inward upon ourselves. We must begin by taking some of those plays off the shelves—and bringing them into the theatre.

Salutation to a Cricket

Not you, alone, importunate brother,
Singing and so seeming-bold—
Did you but guess, there's many another
Sings against the coming cold. . . .
Aye, many a one, did you but know it,
Sensing the shadowed silence creep,
Wars on the dark, and turning poet,
Sings his frightened heart to sleep.

DAVID MORTON.

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EARLY ONE MORNING

By RICHARD SULLIVAN

THERE used to be cold red dawns when we would be going fishing and as we walked out on the windy pier the sky would be bursting with daylight.

Nights before we searched the lawns with a flashlight for night-crawlers: those long fat worms that sleep with their heads in a hole and vanish in an eye-wink if you jar the earth with the slightest vibration near them. We would go to bed early and get up in darkness, usually with Sonny calling for me and waiting. Taking our long bamboo fishing poles, the can of worms, and our breakfasts done up in a newspaper, we would bicycle through the empty familiar streets to the beach. It would be ghostly and cold there, with a little streak of light showing on the horizon; and we would lock our bikes at the foot of the pier and scramble up the great rocks.

There was always a soft menacing sound of water, ominous and sweet. Before daylight a white mist hung a stone's throw ahead on the lake. Skipping from pile to pile out the stretching pier, the dawn wind in our hair, the deep water close beneath, we caught the immense excitement of the fading stars and the brightening sky. It was as if on the pier tremendous secrets were always just out of reach, and we felt their closeness. Suddenly on the horizon the sun would burst up red and fiery over the line of the water, and in a minute the sky would be all tremulous pink-and-blue ribbons and peach-colored floating clouds. Then at once the mist was gone and the air so golden and lovely that you would want to strain and filter it through your fingers.

We baited our hooks and put out our lines before breakfast. As we ate, a curious intimacy always settled on us, as from the open sky and the flickering water, and we felt a sense of separation from earth and from people. When we talked, it was with a sort of hushed expectancy.

Then one morning just after we had baited our hooks and opened our packages of breakfast, as we sat there on the cool pier silent and with this feeling of expectancy, we saw a girl walking along the beach with swinging strides: all alone, the only moving thing on the yellow sand. The little waves curled up froth at her feet and the trees behind her were still dewy and dark against the pale windy sky. She wore a red skirt and a short brown coat or sweater, and as she strode along with those long free steps I remember feeling that she moved somehow with the same caressing, monotonous rhythm as the lake-waves, effortless, constant and strange.

About fifty yards from the foot of the pier, she paused, and glanced slowly up and down the shore-line, as if to make sure that no one was watching her. She gazed for a moment out toward us on the pier, but in the blinding dazzle of the early morning sun which shot over us straight into her eyes she could see nothing. Her slow, deliberate inspection made me feel like a spy as I kept watching her. I think it made Sonny feel like a spy, too; because neither of us spoke as we watched the girl for the next few minutes, and afterward we never mentioned to each other at any time that we had even seen her on the beach that morning.

When she had made sure that she was alone she suddenly thrust out her arms and whirled several times on the soft golden sand, round and round like a dancer or like a child, very gaily and unself-consciously. Then she sat down on the sand. She leaned back on her elbows, then slowly twisted until she was lying flat on her back with one bent knee moving slowly from side to side beneath the red skirt. In a moment she thrust one leg into the air and seemed to examine it; she held it slanting up at the sky for the space of three or four breaths. Then suddenly she lowered it and, wildly, eagerly, with a fierce and joyous abondonment, she began to roll over and over on the sand, her arms outspreading and flying. There was laughter in her motions, exuberant glee; she lay face down on the sand as if she were cuddling it to her, pressing against its fine grainy softness with her whole body, embracing it in her widespread arms.

After a moment she sat up, bent one of her knees and drew off a stocking. The sunny-white flesh of her lower leg flashed cleanly against her red skirt. She stood up, as if she were too eager to wait sitting; and stooping and dancing one-legged for her balance she took the other stocking off. Then with bare legs she took long pointing steps forward through the sand. She held the red skirt up a little with her hands as she entered the water; and as she advanced the blue lake gradually cut off the long whiteness of legs. For a moment she stood on one leg and, arching a knee, trailed her toes tentatively along the surface. Suddenly she kicked the water; far out, we saw the sparkle of drops gleam and die. Then she tucked the skirt up, fastening it in some way so that her hands were free of it; and with arms outstretched she went out farther. I know the bottom in that place. After the first twenty feet of sand-cushion there are many smooth half-buried rocks, round and slippery and unbelievably hard when the icy water begins to numb your groping feet. She was on those rocks now, and she moved with awkward spreading steps, her arms dipping and balancing.

I looked away from her to the low line of hazy clouds rimming the sky-line. Their white-tufted edges were breaking and dissolving as I watched them. Then the movement of those clouds and the soft hissing of the lake-waves, the cool wild brilliance of the sun, and the wind which smelled of fish and water and very clean and cold things all suddenly seemed intense and urgent and close. I had the feeling that now for the first time I was all at once seeing things which had been here since the world began. I looked back to the girl. I felt no sense of spying any longer, because she had become something as natural as the wind and the shifting sky, the sound of the water and the dancing glint of the sun.

As she turned from the rocks back to the sandy beach, picking her steps carefully, a single sea-gull, lonely-looking and sad, floated over the water toward her. In a little while she walked slowly up the beach away from us.

By this time the sun was shining brightly. We had caught several fish, and we knew the day was going to be good.

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Seven Days' Survey

The Church.—An appeal to employers and workers to strive to avoid all resort to strike violence and to settle their disputes at a conference table was made by the Most Reverend Joseph Schrembs, Bishop of Cleveland, in an interview issued on July 23. * * * The ecclesiastical area of Ethiopia, reorganized within the last few months, now comprises the prefectures apostolic of Tigrai, Gondar, Dessie and Neghelli and the vicariates apostolic of Eritrea, Harrar, Mogadisco, Jimma and Addis Ababa, these divisions corresponding exactly to the civil ones. An apostolic delegate has been appointed, with residence at Addis Ababa, which vicariate is entrusted to native clergy. Other missionaries to labor in Ethiopia are Italian Lazarists and Franciscans, and Missionaries of the Sacred Heart of Verona and of the Foreign Missions of Milan. * * * Gift of a wealthy Catholic woman of the United States who has stipulated her name must not be divulged, the F. M. Therese, new mission boat for the extensive Hudson Bay vicariate of the Most Reverend A. Turquetil, set sail from Montreal on July 23 on its long journey to the Arctic. The boat, similar to an ice-breaker in construction, has a displacement of 270 tons, and a 200-horsepower Diesel engine. * * * "Six Days You'll Never Forget" is the way the Summer School of Catholic Action, to be held August 2-7 at Loyola University of the South, is announced. The Reverend Daniel A. Lord, S.J., of St. Louis, national organizer of sodalities, will conduct the school. * * * Announcement of the reelection of the Reverend John F. O'Hara, C.S.C., as president of the University of Notre Dame was made on July 23 by the Reverend James A. Burns, C.S.C., Provincial of the Congregation of Holy Cross. * * * Twenty-two young priests left on July 25 for their mission posts in the Far East, after a departure ceremony at the Catholic Foreign Mission Society of America, Maryknoll, N. Y. Three will go to Manchukuo, three to Korea, two to Japan, one to Honolulu and thirteen to China. They received crucifixes from Bishop James E. Walsh of the seminary and the sermon was by Right Reverend Monsignor John J. Hunt of Detroit. * * * Sister Marie Brent, descendant of George Brent, brother of Giles, Margaret and Mary, Catholic settlers of Maryland, recently celebrated her golden jubiless as a Daughty of Charity, and died at St. Vincent's Hospital, Norfolk, Va., July 26.

The Nation.—The Black-Connery Wages and Hours Bill was taken up on the Senate floor July 27 and surprisingly little opposition to it was expressed. It was expected that the Senate would pass the bill but that the House would not get around to acting on it this session. * * * The House passed a subdivision of the executive reorganization measure which provides six executive assistants "with a passion for anonymity" to help the President in administration. * * * A Joint Congressional Committee on Tax Avoidance was writing a bill "to increase taxes to prevent uses of devices that some individuals are employing to escape tax payments." * * * The Commonwealth and Southern Corporation reported that during the year ending July 1 its 1,100,000 residential customers used an average of 1,039 kilowatt-hours apiece at an average cost of $.0339 a kilowatt-hour. This was 27 percent more electricity than the national average for domestic consumption, and the cost was 26 percent below the national average residential rate. Profits of the company rose during the year. * * * The Mansfield bill, creating on a temporary basis an authority to administer the new Bonneville hydroelectric and navigation project on the Columbia River, was passed by the House and sent to the Senate. * * * For the first time in twenty years New York City showed a loss in its school population during the school year of 1935-1936. There were 1,101,161 boys and girls in elementary, junior and senior high schools, 6,754 fewer than the previous year. This trend is expected to continue for some time. * * * Announcing second quarter earnings of General Motors, Chairman Sloan complained about the income of $1.48 a share, a net $22,377,272 less than last year in spite of larger gross sales. He blamed "unauthorized strikes," and declared: "Sooner or later there is bound to come a recognition on the part of the community at large as to the unreasonable and unnecessary losses which it is sustaining by such experiences as General Motors has been subjected to during the period under review."

The Wide World.—During the nine-hour coronation visit of King George VI and Queen Elizabeth in Belfast, terrorists destroyed British customs houses along both sides of the Free State border. A railroad bridge near Dundalk was dynamited. The border outrages were believed to have been executed to keep out the influx of thousands of persons who came from the Free State. Reprisals are feared. * * * United States Ambassador Joseph C. Grew appealed to Japan to prevent the spread of the conflict in North China which is now raging around Peiping. President Roosevelt and Secretary of State Hull are keeping a close watch on the situation to insure the safety of Americans in the battle area and to take steps, if necessary, to invoke the Neutrality Act. * * * Liberia, West African Negro republic, celebrated the ninetieth anniversary of its founding on July 26. * * * Germany requisitioned all wheat and rye crops in a move to safeguard the nation's bread supply. Father Rupert Mayer, outspoken Nazi critic, was sentenced to six months' imprisonment, but the sentence was made conditional on his future behavior and he was allowed to go free. * * * King Farouk, Egypt's first independent monarch in four centuries, took the oath of office on the Koran before both houses of Parliarment on July 29.

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Labor.—The Labor Department announced that on the first of June there were 300 strikes in progress in the country. During the month 575 new strikes started, and at the end of the month there were 530 in progress. As a result of these stoppages 4,500,000 man-days of work were lost. Throughout the week, the National Labor Relations Board formed a subject of hot debate. During March, the month before its constitutionality was upheld by the Supreme Court, 239 new cases came before the Board. In April, the number was 477; in May, 1,064; June, 1,396. Up to June, the NLRB was credited with settling 423 strikes and averting 239. But last week, congressmen joined in the attack of many private persons against the Wagner Act and the Board. Representative Rankin of Mississippi declared that it was conspiring with communistic influences to destroy Southern industry. More surprisingly, Senator Nye said it was so biased in favor of the C.I.O. that "the average man regarded it as an adjunct" of the C.I.O. President Roosevelt came to the support of the Wagner Act, and denied that the NLRB acted partially. He pointed out that accusations are leveled against it also for being in favor of management, and concluded that it was decidedly fair. The administration suffered a blast jointly delivered by the Steel Workers Organizing Committee and the United Mine Workers which brought out a complaint often expressed in labor and radical journals: "The federal government throughout this entire situation has not displayed the slightest interest in protecting the rights of the steel workers on strike, which have been so flagrantly violated."

Big City Politics.—In New York City, Fusion, anti-Tammany Mayor La Guardia will run for reelection next fall. What organization support he will receive was uncertain, as the old Fusion alignment was upset. Four of the five county Democratic organizations of the city are supporting Grover Whalen for Democratic candidate. He is an avowed New Dealer and the Manhattan organization—Tammany—was supporting Senator Copeland, an anti-New Deal Democrat. The Tammany leader, James J. Dooling, died suddenly and it appeared possible that Tammany might switch to Whalen. Meanwhile Senator Copeland maintained he would run not only in the Democratic primaries, but also in the Republican. New York's party lines and political organizations are obviously torn by the country's new political forces. * * * A political storm broke more suddenly in Pennsylvania. On July 24, Mayor S. Davis Wilson of Philadelphia, elected on the Republican ticket in 1935, suddenly seized a state trooper and held him on $5,000 bail for tapping wires leading into the home of his secretary. He evinced public fury and announced "that I'm going to be a candidate for governor, and fight to the finish. I'll put a stop to this rotten system of espionage. . . . I am amazed that the Governor of Pennsylvania would permit state employees to engage in a conspiracy which apparently has politics for its purpose." The trooper had been assigned by Governor Earle to the Ruth Legislative Committee which is investigating the Philadelphia courts. The Governor and the Mayor threw accusations and demands for apologies back and forth and the public was confused at what lay behind the fracas. The Mayor indicated he was expecting an ouster move, and the trooper carried a paper saying he was a beneficiary of a gambling ring.

Cuban Plans.—In recent weeks Cuba has been more than usually upset. The representative of the United States, Jefferson Caffery, whose influence on the island's affairs was believed to have been enormous, was transferred to Brazil and a new man, Butler Wright, sent in. There are great fiscal difficulties in the country and an attempt to impose new taxes caused such an uproar that they were canceled by the Batista controlling group. The head of the Cuban Treasury secret police told the Cuban Congress that "leakage" through "loopholes" and fraud cost the government $100,000,000 a year. He was quickly demoted and put away in the Labor Department. Our reciprocity treaty with the country expires in September, and many complaints will have to be faced before it is renewed. About a month ago Colonel Fulgencio Batista, head of the army, announced he was about to inaugurate a huge three-year plan, and on July 25 the first details were published. Close observers believe that lack of money will prevent the carrying out of the truly enormous reconstruction program. In the sugar industry, Colonel Batista proposes to regulate rentals, wages, payments for cane to planters, and to extend the debt moratorium to planters, to lift restrictions from small growers, to provide for the participation of labor in the profits of the industry and to create an arbitration board to settle all the problems of the industry. The tobacco business would be similarly regulated. New money and credit and labor laws would be inaugurated, national resources developed and conserved, health and education attended to and a merchant marine created. The nation's foreign relations would be entirely renovated. The twenty-point program would leave the country thoroughly "coordinated" by the government.

Potatoes.—In line with a congressional question asking to what extent unfair, fraudulent or injurious methods are employed in the grading, warehousing and distributing of farm product, the Federal Trade Commission studied the potato industry and issued a report which is summarized in the Department of Agriculture's valuable *Consumers Guide*. Potatoes are the world's biggest farm crop, the average annual production from 1920 to 1930 approximating 7,000,000,000 bushels. This compares with the average wheat crop during those years of 5,000,000,000 bushels. In 1935, Maine produced 11 of every 100 bushels of this country's 356,000,000-bushel crop; Minnesota 8; Michigan, 7; Pennsylvania, New York and Wisconsin, 6; and Idaho, 5. The average yearly consumption here is 2½ bushels per person. Potatoes, the FTC discovered, "were misgraded and misbranded in at least three cities. They were sometimes the subject of fraudulent claims for damages against railroads. They were the center of a racket in New York City, where they have been mishandled to the point of travesty. Some

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farmers in the South were charged excessive prices for supplies necessary for their production and excessive interest rates to finance their production." Monopolies did not exist in the farm marketing centers, though there was a high degree of control by a few dealers. Monopolistic practises were found in the two cities studied by the FTC: Chicago and New York. Chain store purchasing methods were discovered to balance depressive influences on the farmer's price with influence that benefited him. Of the consumer's dollar paid for Maine potatoes from October, 1935, to December, 1936, $.46 went to the grower, $.23 to the retailer, $.19 to transit companies, $.07 to packing and loading agencies, $.03 to wholesalers, and $.02 to car-lot receivers, brokers and storage agencies. The Idaho farmer received $.35 of the potato dollar, the Eastern Shore grower, $.54, and the Florida farmer, $.30.

Jugoslavia.—The lower house of Parliament ratified the Jugoslav-Vatican Concordat on the night of July 23—shortly before the death of Patriarch Varnava of the Serbian Orthodox Church, leading opponent of the measure which would grant Catholics liberal privileges concerning education, marriage and property rights. Premier Milan Stoyadinovitch announced that the Belgrade government had no intention of bringing the bill before the Senate at present. The bishops of the Orthodox Church struck back at the government by excommunicating every Orthodox member who had worked for or voted for ratification. Prince Paul, who had been absent in Slovenia throughout the struggle, returned to the capital and received numerous demands for the Premier's resignation. Ignoring such demands, the Regent visited the cathedral where Patriarch Varnava lay in state and lighted a candle to be placed near the coffin. He then left the capital, the inference being that he supported the Premier and wished to show his displeasure at the Church's action. It was also reported that, according to the Constitution, all Ministers and Deputies must belong to one of five religious communities. The excommunicated officials no longer fulfil this requirement and, it is stated, can only regularize their positions by joining some other religious group. Further disturbances are expected.

Non-Catholic Religious Activities.—Dr. Robert A. Ashworth, commenting on the Oxford Conference on Church, Community and State, asserts that "points of view, often extremely diverse, must be interpreted and harmonized before any degree of unanimity can be secured on the question under discussion. The churches have been so long separated and the convictions and world views of Eastern Orthodox, Continental Lutheran or Reformed, Anglican and Free Churches differ at some points so widely that it is difficult to determine the terms on which a truly 'ecumenical' statement can be formulated, but progress is obviously made at each session. A very clear difference is that between the modes of thought of the English and the Americans who have much in common, on the one hand, and the continental churches. The younger churches, those in so-called mission lands, have a point of view all their own. But even as against the English, the Americans have a mode of thought and a method of approach to the problems discussed, growing out of their peculiar history and experiences in the New World, that sets them apart, and more consideration is being given to this than at any previous conference of the kind." * * * The state of Georgia, through its Board of Education, will purchase 800,000 Bibles for school children of Georgia as a means of inculcating religious principles and offsetting communistic tendencies. * * * Stating that it was not the policy of the Friends to remove Spanish children from their homeland, Mr. Tatnall Brown, chairman of the American Friends Spanish Relief Work, declared that "there are ample places of refuge in Spain for children. What is lacking is food. We believe that at this time the best way America can help the Spanish people is to assist in feeding children where they are, if outside battle areas, or to help maintain them in refugee colonies on Spanish soil under as near to normal conditions as possible."

Hospital Ship.—The recent arrival at Sydney, Nova Scotia, of the little French hospital ship, St. Yves, has brought with it a tale of hardship on the Grand Banks, and of the faith of deep sea fishermen in their chaplain, Père Yvon. Two young seamen of the fleet, which leaves St. Malo, France, and Nova Scotian ports every year for the Grand Banks, were adrift in a dory for three days. One of the lads became delirious and ceased to row, but his companion roused him by pretending that he had sighted the St. Yves. The delirious seaman quickly resumed rowing, in the belief that he also had seen the ship. Within three hours the St. Yves really came into hailing distance, and the two lads were saved. The rescue is typical of the work being carried on by Père Yvon, a Capuchin monk who has devoted his life to the apostolate of the sea. For fifteen years the French priest has ministered to a congregation of 5,000 seamen, composed of Frenchmen, Portuguese, Nova Scotians and Newfoundlanders. For many years Père Yvon used to go to sea on the French hospital ship, St. Jeanne d'Arc, until the government withdrew its subsidy from the ship, because of the decline of fishing from St. Malo. Père Yvon thereupon traveled the length and breadth of France describing the life of the fishermen, and appealing for funds for another hospital ship. The response of French Catholics was so generous that Père Yvon was able to fit out a new hospital ship, the St. Yves, with medical equipment, a broadcasting apparatus, and rescue equipment. The ship is also staffed with a regular physician, and a repair and rescue crew which serves any fishing vessel in distress. Père Yvon celebrates Mass every day on the St. Yves, and broadcasts the Mass to the fleet, most of which are equipped with receiving sets purchased out of the funds raised in France. Summaries of news of all the world are also broadcast in the different languages spoken by the fishermen, as Père Yvon is an accomplished linguist. The hospital ship, with all its services and comforts for the fleet, is maintained by income from lectures which Père Yvon gives during the winter months.

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Communications

MODERN ART

Yonkers, N. Y.

TO the Editor: In a letter to THE COMMONWEAL (June 11) Father Richard Cartwright, C.S.P., inveighs against "Modern Art," especially "the stuff that is being inflicted on the reading public by the illustrations in many books, and on the jackets that cover these books." It is not my purpose to defend the aberrations of art, ancient or modern, but I question the full validity of the attack when Father Cartwright points to just what annoys him. He writes, "Take for example, one [illustration] that appeared on the jacket of a recent publication, which is supposed to represent the conversion of Saint Paul on the road to Damascus. Were it not for the word 'Conversion,' that appears on the cover design, which serves as a sort of key to the picture, or were it not for the long description of just what the picture represents, found on the back of the jacket, this picture might just as well represent a lost soul plunging into the lower regions." While the critic does not introduce proper names, it seems clear that his reference is to the jacket designed by Ade Bethune for "Spurs to Conversion," by Edward M. Betowski, published by Benziger Brothers.

At the close of his lament the writer sighs, "I suppose nothing can be done about, but if these publishers were wise, they would submit these monstrosities to a committee of real artists before accepting them." This proposal, in the abstract, is eminently fair, but in view of the example which was chosen, he implies that if the jacket design for "Spurs to Conversion" had been submitted to "a committee of real artists" the illustration would have been forthwith rejected. *De gustibus non est disputandum.* Granted, but it will not be unfair to examine briefly the standing of Ade Bethune in the field of Christian pictorial art. Hence these considerations:

Liturgical Arts is a quarterly of high esthetic standards. It excludes "hideous caricatures." Turn to volume V, page 59, and you will find an article called "Common Sense," by Ade Bethune. The line drawings are by the author.

Consult "Adventures in Light and Color," by Charles J. Connick, published by Random House, New York. In this large and authoritative work Ade Bethune presents (page 346) a criticism of a famous cathedral rose-window. Does this imply artistic incompetency?

Recently Ade Bethune has been employed in a studio in Newport, Rhode Island, designing church windows. The Reverend Joseph Lonergan, 438 Carnegie Avenue, Clairton-Wilson Station, Pa., rejoices in the specimens of her stained glass and wood carving which adorn the church of which he is pastor.

Ade Bethune is known as a creative artist whose convictions have been clarified and deepened by the direct influence of the synthetic concepts of Jacques Maritain, an outstanding Catholic philosopher. His observations are summarized in *Liturgical Arts* (cf. "Reflections on Sacred Art," volume IV, page 131).

A more detailed understanding of the nature and the excellence of the art of Ade Bethune may be acquired by consulting Maurice Lavanoux, secretary of the Liturgical Arts Society, or Hildreth Meière, president of the Mural Painters Society.

Returning to the jacket designed for "Spurs to Conversion," while it is to be conceded that many may prefer to look at obvious attempts to delineate the saints in glory, rather than at angular drawings which stimulate reflection upon earthly problems by depicting the holy ones in contact with the corporeal realities of this valley of tears, still the evidence presented above should be sufficient to anticipate the answer to be given to the question, "Would a committee of real artists consider Ade Bethune's representation of Saint Paul's conversion a monstrosity?"

ARS CHRISTIANA.

DAUGHTERS FOR DEPENDABILITY

New York, N. Y.

TO the Editor: Recently, evidently prompted by the heart story of one of the men of my family, my pastor asked me, "How many women are there in your house?" My answer was, "The usual number, father, four old maids and a mother." Evelyn Crowell, therefore, aptly states the real problem of our Catholic women in her article, "Daughters for Dependability" (July 9).

The average Catholic home contains too many women who are not starting out to make a home of their own. Sooner or later, these single women who are supporting their parents will find that no home holds two successful women, even a mother and her daughter. Either one of the women must go down to defeat, and it usually is the daughter. The wise mother should force her daughter out into the world to make a home of her own, or the daughter should take the responsibility upon herself, as have many single women who have come to our cities simply to start a home of their own.

Miss Crowell puts the problem before us in a nice way and not a defeated way. The men ought to support the home and thus become leaders, and give the women of the family an opportunity to marry and make a home for themselves. Faced with the problem of supporting our parents, we Catholic women cannot marry, and we are becoming pretty tired of being constantly reminded that we belong to the "Old Maid's Church." In other words, the church where women are doing the leading and not the men.

RUTH C. WALSH.

FROM AN ASSOCIATE MEMBER

Regina, Canada.

TO the Editor: You and your co-workers are surely doing a wonderful work for the welfare of the Church in the United States of America. Your task is not easy and critics are more loquacious than admirers. May God bless each and every one of you and grant you continued light and courage.

MOST REV. PETER JOSEPH MONAHAN,
Archbishop of Regina.

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The Screen

By JAMES P. CUNNINGHAM

Zamboanga

THE NEWEST of the far-away tribal films covers that very infrequently photographed portion of the Malay Archipelago on the smaller islands in the Sulu Sea, between British North Borneo and the Philippines, where the native Filippine Films, benefiting by its familiarity with the region, photographs a refreshingly simple tale of strong Moro sea gypsies conducting raids on peaceful islands to capture women of weaker tribes.

Into the main action the cameras carefully weave the strange customs, the colorful dances and feasts of a people unfamiliar to the contemporary screen. There are thrilling undersea scenes of pearl diving, the seizure of a diver by a giant mollusk, and his rescue, a fight with a shark, and festivities in which two fighting carabeos (bulls) battle, the while natives dance in a manner quite resembling the Javanese.

The story is somewhat delayed in the beginning, however, by too much attention to the picturization of the island's scenery.

All but two of the cast are natives, superimposed subtitles explaining the minor native dialogue which interspersed a dubbed-in English narration. The story itself follows a fair continuity, starting with the love of the principal pearl diver for the daughter of the ruler of Zamboanga. She and all other Zamboangan women are seized in a raid by the sea gypsies when the pearl divers are at sea, but their rescue is effected when the divers, returning from their boats, storm the marauders' island and engage in thrilling hand-to-hand battle in a deep gorge.

High, Wide and Handsome

PARAMOUNT has been making some high and wide promises for this opening production of its new season's program, but the finished product is far from handsome, even though it may be pretentious as judged from Hollywood production standards.

"High, Wide and Handsome" is the story of the discovery of oil, and the consequent plots and counterplots involving the railroad bosses and the "embattled farmers" as the protagonists who try to gain control of the new flood of wealth that is coming from the abundant earth. Starred is the first pipeline that was set down, in epochal conflict, from the oiled fields of Pennsylvania to the coast refineries, beginning on an August day in 1859.

Music and romance play a part, and although the musical interludes are subordinated to the melodramatic, the voice of Irene Dunne lends some interest to the overemphasis placed on the drama. Director Rouben Mamoulian missed considerably in efforts to capture the full dramatic importance. He had many opportunities in the semi-historical pages of oil's discovery and early development. The acting, too, is strained.

Books

The Civil War of 1936

Unhappy Spain, by Pierre Crabitès. Baton Rouge: Louisiana State University Press. $2.50.

IN THIS lucid, impartial and only too accurately named book, Judge Crabitès outlines the history of Spain during the nineteenth century, devoting considerable space to Masonic influence upon the politics of that and the succeeding epoch, and then briefly summarizes the events leading up to the Civil War of 1936, concluding with some highly interesting and pregnant reflections about Spain's probable future.

The author is unduly apologetic in his Preface for having devoted so much space to past history. On the contrary, it is therein that most of the value of the book lies to those who are not professed students of Spain. One cannot form any worth-while conclusions as to its future without having studied its past, whereas the events of the present, and of the last few months, are common knowledge. I should have preferred the "Introduction" to have been even fuller. First, Judge Crabitès might well have added a detailed account of the *pronunciamiento* of Rafael Riego and of the three years (1820-1823) during which Ferdinand VII was a "Liberal" by compulsion. This is one of the most important incidents of the century, because it was the first of a series of *pronunciamientos,* and that the example should first have been set by the Liberals is obviously important. Again, one would have liked to see a chapter on the struggle of the Catalonians for Home Rule, which began about 1870, before the First Republic was formed, and continued with increasing intensity until the Autonomy Statute was passed by the Cortes of the Second Republic in 1932. Without some knowledge of the nature of that struggle one cannot form a clear idea of the present position of Catalonia in relation to the Civil War and its possible results.

Judge Crabitès devotes ample space to the reign of Alfonso XII, which, though short, was of great importance. The faults of Alfonso were those of a man; his virtues were those of a king. Another excellent point made by Judge Crabitès is the early date at which Anarchism became a potent force in Spanish history. "Direct action" of a very alarming type was practised by Anarchists, as is here shown, as early as 1879 and 1886, and was quite common by the beginning of this century.

His chapters upon the future contain opinions not shared by all and therefore interesting to discuss. I do not myself think, for example, that the Spaniard is incapable of self-government or that it is "some strange fatality" which has compelled Spain "to gravitate between revolution and stagnation." Judge Crabitès also holds that the influence of the Moorish invasion has never been eradicated; that Africa, in fact, as the saying goes, begins with the Pyrenees. "Spain is now inhabited by a people which turns its eyes toward Rome when it bends its knees in prayer but which gets its mental horizon, its intellectual characteristics, its cultural reactions from Mecca. We have a hybrid with a Catholic soul and

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a Moslem subconscious mind, a Christian spirituality grafted upon a Mohammedan mentality."

Thought-provoking and stimulating commentary as well as his valuable historical sketch and useful summary of more recent happenings make Judge Crabitès's book intensely interesting, and it is to be hoped that its reception will encourage him to elaborate his ideas further and develop them in another volume at a later stage in the history of the Civil War.

E. Allison Peers.

A Catholic Novel

Child of Light, by Mrs. J. L. Garvin. New York: Longmans, Green and Company. $2.00.

AS A CATHOLIC novel (it was the July selection of the Catholic Book Club), "Child of Light" is decidedly above the average. Yet its very excellence almost inevitably demands that it should have been better. Mrs. Garvin is master of a thoroughly delightful style: sophisticatedly brilliant, subtly humorous and crisply original. She has avoided the saccharine and made Catholicism an integral and unobtrusive part of her story, which has faint suggestions of a "Constant Nymph" *mise-en-scène*. But one feels that her facility at surface description has betrayed her into neglecting the true profundities of her theme. There is too much depicting of characters arbitrarily—they *are* because Mrs. Garvin wishes them to be and what growth they show is more manipulated than real. The spiritual problems prove elusive whereas for the novel to reach the full stature of its promise they should be dominant.

Nevertheless "Child of Light" has a certain distinction. Its contrast of what Catholicism means to various people is a true picture: Elvira, pious but careless of the Church's commandments; her daughter, Mariella, disloyal in act but never in fundamental union; Céline, a tertiary; Chantal, the intellectual convert; and Jean-Lou, the product of a Catholic aristocracy whose amorousness shuts his eyes to one of the Commandments but not the others. In each case, the reader finds himself wishing that his association might be continued and the book is put down with that reluctance with which one parts from casual acquaintances who promise new delights when known well.

John Gilland Brunini.

Egotist

Across Spoon River, by Edgar Lee Masters. New York: Farrar and Rinehart. $3.50.

THE outer facts of this autobiography are concerned with its author's birth in a Kansas farm in 1869, his studies at Knox College, his practise of law in Chicago for many years, his marriage, the amazing success achieved by his "Spoon River Anthology" in 1915, and his departure from Chicago and settlement in New York in 1917. He was counsel in several important cases, came to know prominent politicians like Bryan, actors like Francis Wilson, poets like Sandburg and Vachel Lindsay, and novelists like Theodore Dreiser. He abandoned law for literature but the "Anthology" remains his only out-

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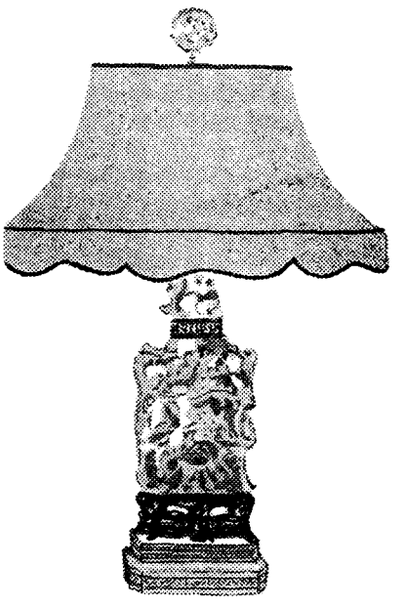

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standing success. Important in this book, however, are not its outer facts but its inner ones. For Masters's chief concern is not with what he did but with what he is.

The man who is pictured in these pages is a singular mixture of admirable and unattractive qualities. He has enormous energies, remarkable powers of concentration, an iron will, a sense of social justice, and an eagerness for beauty which becomes at times a torturing spiritual hunger. At bottom he is an egotist. All the rooted interests of his life begin and end with himself. This explains why the one three-dimensional figure in this book is Masters himself; all the rest are shadowy and essentially casual visitants of his private world. Disillusioned in business and in politics he sought satisfaction in love only to meet fresh and overwhelming disillusionment there.

This is an interesting but in no sense a great story despite the vigor of its style and its seeming candor. For Masters' attitude is self-defensive, his revelations most damaging when least intentional, and his philosophy of life despite his many-sided experiences is incredibly juvenile. He appears to have made no spiritual progress in decades but merely to have traveled the endless circumference whose center is his own ego. And at the core of that ego dwells something ineradicably commonplace.

JOSEPH J. REILLY.

European Cooperatives

Report of the Inquiry on Cooperative Enterprise in Europe, by Jacob Baker, Leland Olds, Charles E. Stuart, Robin Hood, Clifford V. Gregory and Emily Cauthorn Bates. Washington, D. C.: The Superintendent of Documents. $.65.

THE vast material gathered into this report can serve many purposes. Happily, the presentation is attractive and easy and so the more popular purposes are served as well as the more "expert." Much has been made of the apparent differences of opinion among the six investigators. That there is great difference in enthusiasm and expectation is unquestionably true, but there is nevertheless a unanimous feeling that all kinds of cooperatives should and will grow in this country.

After accepting the idea that cooperative enterprise has a fruitful field here, innumerable other questions arise from the report, as to the proper principles of cooperation, and the reform and rationalization of the movement. In the British ideal, private profit business is eliminated, leaving the field completely to cooperative and governmental enterprise. The effect of this ideal is manifest in the relations of British cooperation to trades-unions, farmers' organizations and political parties. In Sweden, on the other hand, and in fact nearly everywhere else, cooperators are more likely to consider the movement as one of many likely ones. They welcome the sharpening competition of private (and government) industry and express no desire to eliminate it. Their productive work they look on as a restoration of competition on the large scale which modern industrialism demands, and not as the beginnings of a unified cooperative economy.

PHILIP BURNHAM.

Quotable

Japanese Lady in Europe, by Haruko Ichikawa; edited with an Introduction by William Plomer. New York: E. P. Dutton and Company. $2.50.

THESE pages from the diary of a Japanese woman, Madame Ichikawa, reveal the oriental viewpoint in amusing and critical observations, gleaned from her daily encounters and sightseeing while touring the highways and byways of Europe. And in her own words, she says, "You will see how she has communicated to her friends at home her impressions of your countries with a mixture of dogma and intuition, of admiration and non-admiration." Traveling with her husband, an eminent scholar, head of the English department in the Imperial University at Tokyo, who had been elected to the Albert Kahn Traveling Fellowship, Madame Ichikawa had the privilege of meeting many nationally known people. Her impressions go beyond the ordinary travel book in telling the story of peoples in different countries, in that they give a real human quality to her narrative. Japanese appreciation of beauty of scenery is evident in Mrs. Ichikawa's description of her stay in Switzerland, especially her trip up the Jungfrau. Not only has she the ability to make a pen picture of what she sees, which is a prerequisite of this type of book, but as E. P. Dutton says, "The acid test of a travel book is its quotability, and we would like to quote indefinitely."

A Historical Year

The New International Year Book for 1936; edited by Frank H. Vizetelly. New York: Funk and Wagnalls Company. $6.25.

ANYONE who comes upon "The New International Year Book" for the first time will be struck with its high importance. The majority of libraries have long since discovered that it occupies an indispensable place. The issue for 1936 is no exception to the general rule of impartiality and accuracy in complete coverage of the events of a very historical year. It is the bridging of the gap between the encyclopedia and the daily newspaper, and the newcomer who comes into possession of the present volume will almost inevitably wish to purchase the entire set of back issues.

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